

is planted in September, when the first rains come, and manioc shortly after. There is little cultivation beyond weeding. The basic crop is manioc, both the sweet and bitter varieties being cultivated, with maize next in importance. Four varieties each of sweet and bitter manioc and 10 varieties of maize are cultivated. Other crops are: Five varieties of potatoes, two varieties of cara, four varieties of watermelon, three varieties of squash, four varieties of beans, and ten varieties of bananas, as well as peanuts, urucú, tobacco, cotton, calabashes, sugarcane, yams, peppers, pineapples, and papayas. Men do all the work with a little assistance in harvesting and weeding from older women. The *Javahé* are more industrious farmers than the other *Carajá*, cultivating extensive plantations. 241

Collecting.—A large number of vegetable products are gathered for use as food, medicine, and raw material for manufacture, but only a few are of great importance. The babassu and the buriti palms, used for food and textile materials, are among the most valuable. The taquara reed is sought after for arrows. Turtle eggs are a significant item of food during the dry season. Honey is indispensable for feasting. [462] [184] 222 262

Hunting.—Although the *Carajá* are passionate hunters, very few of the animals available in the region are eaten. Only the peccary is really sought and constitutes a sizable item in the larder. The other animals that are eaten—the cutia, coati, woodsdeer, monkey, iguana, and a few birds, such as the mutum, jao, and jacu—are killed when encountered but are not eaten by everyone. Peccaries are hunted in a communal drive, the most favorable time being shortly after the beginning of the rainy season when large droves are trapped on islands. 224 [262]

The chief purpose of hunting is to get feathers, and the most desirable birds are the various parrots, herons, the male stork, and the flamingo. The nesting of valuable birds is carefully watched, and the young are stolen and tamed. Feathers stored in small baskets almost constitute a currency, because they are readily negotiable at all times and maintain a stable value. 223 237 [231] [436]

The principal weapons are the bow and club. The bow, made of a variety of woods but with a preference for juari when available, is round in cross section and about 6 feet (2 m.) long. The arrow is preferably of taquara reed and variously tipped with wood, animal bone, or fish bone. Clubs are beautifully fashioned of heavy hardwood, decorated with delicate carving, and are swung and thrown with equal skill. The lance is now used only for ceremonial purposes. 441

Fishing.—Fish is the most important food supply. Trapping and drug-ging fish with timbo is a communal affair; individuals fish with the bow and arrow. There is occasional night fishing, with spearing by torchlight. The pirarucu is killed by harpoon. The hook and line is little used, and apparently was borrowed recently from the Neo-Brazilians. 226 [262] [777]

Food preparation.—Manioc is peeled, grated, squeezed out by hand, and cooked into a soup. When the soup cools, it is masticated for a few 252

Weapons.—The Carajá use bows and arrows (pls. 20, bottom, left; 21, left and center), and their mythology indicates aboriginal use of the spear thrower for hunting monkeys. Recently, they have used a spear thrower of the upper Xingú River type for sport.

Pottery.—Pottery vessels include several forms of plain ware (fig. 20).

SOCIAL AND POLITICAL ORGANIZATION

The kinship structure may be described as double descent. Both lines are important, the greater emphasis falling on the mother's line, and both lines serve different functions. Village citizenship, adoption, and the closest affectional ties are reckoned in the mother's line. Moiety membership and the offices of chief, priest, and food-divider are patrilineally inherited.

The fundamental unit of social organization is the village. Every village has one or more ioló, children of chiefly line, designated by the chief for preferential treatment by the members of the village. The chief names the ioló who is to succeed him or, if he fails to do so, the village makes the choice at his death. Girls of chiefly line are similarly chosen for preferential treatment; each of them is known as the "hidden woman." There is some indication that women functioned as chiefs in former times, but today there is no woman chief. The chief has no coercive powers but directs the village by recognizing the will of the majority in such matters as the selection of camp and garden sites and the announcement of a move at change of season. His principal function is to act as peacemaker, and people readily submit to his adjudication. Because of the importance of religious ceremonials, the priest and the shaman frequently exercise more authority than the chief. When all three offices are vested in a single individual, his authority may be considerable, but it is kept in check by the right of a discontented person to move at any time to another village.

Within the village the important unit is the household. Residence being matrilocal, a household consists of sisters, their husbands, children, and the husbands of grown daughters. Marriage is restricted to one's own generation, the preferred mate being a cousin on the mother's side. There is no sanction but ridicule against wrong marriages, and there are many cases of cross-generational marriage. Marriage is predominantly monogamous, but a few instances of polygyny and one of polyandry were encountered. The avunculate is very important and involves many social and especially ceremonial duties. Cooperation in the household is close and in the village fairly close. In addition, villages are grouped together in ceremonial units, generally consisting of three or four neighboring villages, which celebrate important feasts jointly. This ceremonial unit acts as an insurance group when a village's crop fails or its fish supplies grow scarce. Beyond this, the only intervillage ties

1:Lipkind E-5 (1937) 1948 SP9 Caraja SP9



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PLATE 20.—Caraja house and physical types. Top: House. (Courtesy University Museum, Philadelphia.) Bottom, left: Warriors. Bottom, right: Girls. (After Ehrenreich, 1891 b.)

[Facing P.186]

775 Death.—At death, the soul becomes a wild ghost if the person has been violently killed and a regular resident of the village of the dead if he has suffered a quiet death. A shaman's soul is translated to the skies. Mourning puts an end to all religious ceremonies and is celebrated by self-laceration, the destruction of property, and daily keening. There is separate burial in formal cemeteries for those who died quietly and those who died violently. The corpse is wrapped in a mat with his weapons and ornaments, and the mat is hung in a shallow grave covered by poles (fig. 22). Food and drink are provided for a short period. After the next change of season, the bones are exhumed and placed in a family urn.

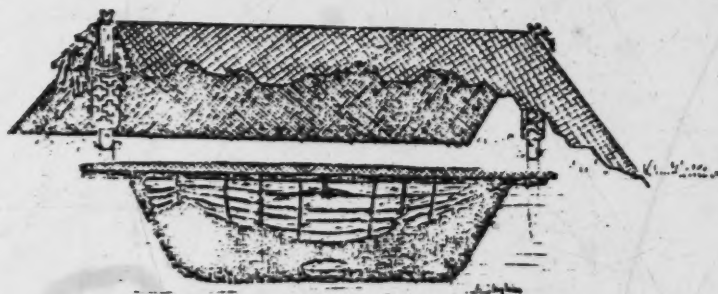


FIGURE 22.—Carajá burial. (Redrawn from Ehrenreich, 1891 b, fig. 16)

WARFARE

726 The Carajá are good fighters and have maintained themselves since prehistoric times in a territory surrounded on all sides by warlike enemies. Their usual tactics are waiting outside an enemy village at night and attacking at dawn. In defense, they run to the nearest water, where they are unbeatable. They use the bow and arrow and club, and are skilled wrestlers. They cut off a foot bone of a dead enemy and carry it back to their village; this places them in control of the ghost, who now becomes a caretaker of the village and is impersonated in a special dry-season ceremony. At one such ceremony there were two *Tapirapt* ghosts, three *Chavante*, one *Cayapó*, and one Neo-Brazilian. Present-day warfare is largely with the *Chavante*, the *Cayapó*, and the *Canoeiro*. Now and then a Neo-Brazilian may be killed by stealth to avenge a personal grievance. No captives are taken except women and small children, who are treated as full members of the group.

ESTHETIC AND RECREATIONAL ACTIVITIES

531 Art.—Decorative art is confined to woven designs on baskets and mats, feather ornaments, elaborate masks with superimposed feather designs,

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1. Lipkind E-5 (1937) 1948 SP9 Caraja SP9



PLATE 21.—Carajá types. (Courtesy University Museum, Philadelphia.)

[End Plate 1]

/8 cont./

[131]
[172] comprida and Cachoeira grande are in any case the work of their ancestors. Since the first Araguaia travelers already mention these "inscriptions" as documents of great age, the Karaya must have lived in these regions at least since the sixteenth century (see pp. 91 ff.).

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[62] Within the Šambioa region, where the river is no longer navigable for ships, there are no Brazilian settlements at present. The savages are therefore completely dependent on the barter trade with the few larger rowboats passing by four to six times annually or the small vessels which maintain communication with São Vicente. They deliver mainly hammocks, field produce, [648] and chickens to the travelers, but have otherwise kept their full independence. Living under far better conditions of existence than 433 the Karayahi, they stand, as far as agriculture is concerned, on a higher level than even the civilized river-dwellers.

648 They live in most bitter enmity with the Kayapo tribes of the left bank, the Kradahō /Cradaho/, Ušikriñ, and others. Many [727] abducted women and children of the latter are found in their villages. On the whole, however, they are well treated, the children even adopted into the tribe without further ado.

The relationship of the Šambioa to the settlers has not always been peaceful. Nevertheless, Castelnau was already able to substantiate that these Indians did not deserve the bad reputation which they had among the Goyans at the time. The main guilt for the misdeeds which occurred is in any case to be sought on the side of the foreigners.

609 Their behavior was decidedly hostile in the seventies when the notorious Chief Roco attacked travelers on several occasions and massacred them.

Today it is only the inhabitants of the second village who receive strangers with hostility. Women and children are taken to safety, the warriors stand threateningly on the shore, armed with bows, spears, and clubs, and hardly condescend to barter. In the other villages our reception left little to be desired, once the fleeing women were successfully persuaded to return.

/8 cont. /

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Nevertheless, caution must be used in dealing with the Sambioa. To be sure, they will hardly dare to attack well-manned and armed boats, but, in view of the great distance from the landing place to the villages, the traveler who unarmed -- only in this way is he admitted -- visits their huts can get into a very dangerous situation in case of a sudden quarrel.

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The reception at the landing places usually makes a most picturesque scene. The naked brown forms stream by in groups, many adventurously painted black and red, the face often daubed with a thick layer of soot, some with a decorative feather diadem on their heads, others with hair hanging down in a long braid and decorated with bunches of arara feathers fluttering in the wind. All are armed with long spears decorated with feathers, clubs, bows, and arrows. The discussion is held in dignified quiet, without wild shouting, the new arrivals first showing the savages their firearms, and expressly any breechloaders /9/ or revolvers, which never fail to make a deep impression. The chief asserts time after time: Karaya amigo tori, ahi mentira não tem! The Karaya is a friend of the White (tori), here there are no lies! And the bartering begins immediately (Pl. IV /see p. 106/, 2).

[411]

Once one has won their confidence, the dealings become quite unconstrained, especially with the men and boys. The small children, and especially the young girls, are very shy and usually crawl into a corner of their hut, nervously covering their faces with their hands. A stranger is never troubled by beggars. Thefts, too, are exceedingly rare.

Language.

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A rather extensive vocabulary, as well as a number of short sentences, was written down, from which, however, little of the grammatical structure of this idiom is evident. The extremely unclear diction of the people, who hardly make any perceptible movement of their lips, their inability to repeat exactly what was said, and finally the swallowing of the final syllables, favored by the abundance of vowels and lingual sounds, make linguistic reception uncommonly difficult.

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/17 cont. /

Elegant

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[531] oars are painted black. The middle third of the blade is covered by a decoration made up of black zigzag lines and dots on a white background (see p. 49).

411 The weapons of the Karaya are still the original ones throughout.

The bows (suahetě) are of various sizes according to the age and strength of the owner. The longest of the collection measures 220 centimeters, the shortest child's bow 70 centimeters. They [824] consist in part of the wood of the brejauba palm (Astrocaryum sp.) or the so-called pau d'arco (Tecoma sp.). The front side is usually somewhat smoothed down, the ends tapered with thornlike, offset tips (Pl. VI /see p. 108 /, 1).

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[824] /18/ The string (mahūga) and the way it is fastened show certain peculiarities similar to those found among the Guiana tribes. The material is embira bast (Malvaceae sp.), the leaf fiber of a Bromelia (caraguatá) or that of the pati palm (Syagrus botryophora). The length of the string twisted from it exceeds that of the bow by six to eight times. Of a appropriate thickness at one end, it tapers more and more toward the other, finally ending in a thin thread. The strong end is wound around the upper tip of the bow. From there the string goes directly to the lower end and along the front side of the bow upward to about the middle. Then it runs back again and is wound fast around the lower part of the bow with its thinner end. The last, thread-like part hangs down, decorated with a feather tassel.

In order that the wound end does not slip up, it is wound at the place of the curve with a layer of maize leaves which are tied fast with black cotton cords. Sometimes the ends of the bow are also wrapped with thin white threads below the tip. A similar, but looser cotton binding ties the part of the string running on the outside of the bow to the bow wood. This prevents too great a strain on the string. If the upper end of the string breaks, a replacement can easily be brought up by unwinding from below. A break at the lower end is not easily possible because of the counter pressure present there.

/18 cont./

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The form of the arrows (uehě) is very manifold.

The shaft of the arrow consists of two pieces, a lower one of cane and the one inserted in it of wood. The latter bears either a special tip or, sharpened and correspondingly shaped, serves in some way as one itself.

In general the length of the cane shaft amounts to two-thirds of the length of the whole arrow, and that of the wooden shaft one-third.

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The feathers of the lower cane-end are always placed so that their uppermost tip, wound around itself, lies at the level of the notch. The quill describes a 1/8 to 1/4 turn around the shaft. The heavy arrows, especially those provided with a broad cane tip, usually have a heavier winding of feathers.

Through the twisting of the feather tip, the outer feathers of the quill are sharply bent outward. The inner feathers are cut off short in order to lie closer to the shaft.

In the case of many arrows the lowest piece, which bears the notches and feathering, is separately inserted into the cane shaft. Probably the original arrow end was split here during the cutting or bending the bow and was supplemented by an insert.

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The feathers are tied with black cotton strings, between which are usually placed small red and yellow decorative feathers. The attached pieces are held together by waimbē (Philodendron sp.) bast bands. The feathered part of the cane end often has crossbands touched up with red lacquer (tamararu).

The following arrow types are represented in the collection:

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1. War arrows, with point made from the tail-spine of a thornback, 150-180 centimeters long, two-thirds of which makes up the cane shaft. The spine, six to eight centimeters long and supplied on both sides with countless small barbs, is tied to the wooden shaft with thread and wax in such a way that the lower part projects as a long barb. The wooden shaft itself is painted with red lines, wavy lines, and dots (Pl.VI/see.p.108 /, 8).

2. War arrows with cane tip cut in the shape of a knife, related to the Bororo arrows in their form. Total length 140-160 centimeters, of which the cane shaft takes up only one-third. On the upper end of the 3/4 centimeter thick wooden shaft made

/18 cont./

411 of smoothly planed jeriva palm wood, the knife-shaped taquara splint, 30-40 centimeters long and 10-30 centimeters wide, is tied with waimbê bindings (Pl. VI /see p. 108/, 9).

On one specimen the short cane shaft is decorated with plaiting in simple rectangular patterns.

3. Hunting arrows with bone points (from the tapir and deer), otherwise of the same length and execution as No. 1. They also have red painting on the wooden shaft.

4. Hunting arrows with point of bird bone. Cane shaft two-thirds, palm-wood shaft one-third of the total length of 160-170 centimeters, (Pl. VI, 4).

5. Fishing arrows, whose ends of palm wood serve at the same time as points, 150-160 centimeters long.

6. Hunting arrows with knife-shaped palm-wood tip which makes up one-third of the total length of 160 centimeters (Pl. VI, 2 and 3).

7. Arrows with simple cane shaft, which bears a wooden cylinder instead of the point, to catch smaller mammals alive. Length 123-137 centimeters. Around the feathered shaft part a black band-decoration runs spirally (Pl. VI, 5).

8. Children's arrows occur in three types. The simplest are split leaf-stalks of the uaguassú palm, 90-95 centimeters long and weighted with wax. Others 140 centimeters in length are sharpened cane sticks. Finally those that are 150 centimeters long with a pointed wooden end are more finished.

Weapons for hand-to-hand fighting are clubs (hâte) and spears (tonári).

Of the former there are two forms:

1. Flat, shovel-like clubs. A quite crudely worked specimen with slightly curved hand-grip and oval blade was obtained among the Karayahi.

I am grateful to Dr. Leite Moraes of São Paulo for two excellent pieces of this type.

The war club of Chief Ambura (Village IV of the Sãmbioa) is a showpiece of the Indian weapon industry. It is 165 centimeters long, of hard Tecoma wood. The grip, from the knob

[531] of which two black tassels decorated with snail shells hang, is

/18 cont./

- 41] wrapped with decorative plaiting in a lozenge pattern. The
 [53] four-sided, prismatic blade, which broadens towards the bottom and has sharp edges, runs out into a lancet-shaped point (Pl. VI /see p. 108 /, 11, 12).

/19/ The palm-wood club of the Šambiao chief Roco (Village I) is of similar form but much smaller (121.5 centimeters long). Its blade has an elliptical cross-section. The plaiting pattern is simpler.

On both the plaiting is tied on the lower part by a broad red cotton binding ending in tassels.

2. Round clubs of various lengths (95-137 centimeters).

They are stick-shaped with a knobby, broadened end-part which runs out into a flat knob. The handle end also has a knob-like projecting part.

They are either smooth or, more often, provided with longitudinal grooving, which sometimes extends over the whole length of the weapon, sometimes only over the lower part. On the most beautiful specimen the grooving is interrupted on both sides by a smooth strip one centimeter wide, in which small holes are sunk at finger-width intervals (Pl. VI /see p. 108 /, 13).

Finally, the 2-2 1/2 meters long, feather-decorated thrusting lances (Pl. VI /see p. 108 /, 10) are part of the war armor.

- [237] The shaft is of palm wood, the 15-20 centimeter long tip from the thigh bone of the jaguar or deer; below the beginning of the latter, two long dangling feather-tassels are tied on with cotton

- [53] bindings. On the larger spears the whole upper third of the shaft is surrounded with plaiting in zigzag patterns (snake decoration). Small red feather wreaths encircle it at the top and bottom.

- [191] Arrow thrower (throwing board) (*kāobi*). After we had found this instrument, almost forgotten in South America, still in use among the Xingu tribes of the Kamayura, Auetö, and Trumai, I was surprised to find it again in exactly the same form on the Araguaia. Only its execution is somewhat cruder. The stick-shaped part with the bone hooks set in it is round in the upper third, the rest worked into a hexagon.

/19 cont./

- 411 Of the three specimens the largest has a total length of 72.5 centimeters, of which 14.5 make up the handle (Pl. VI /see p. 108/, 6). Moreover, there is a children's throwing board 38.5 centimeters long.

[824] The arrows thrown (kāura) are 150-180 centimeters long, unfeathered cane pieces made of uba (Gynerium saccharoides) with inserted, 12-20 centimeter long end-knobs of palm wood, which are covered with a thick layer of wax. Thus they should be considered only as sporting equipment. That tradition still knows them as weapons, however, is shown by the legend given on p. 85 (Pl. VI /see p. 108 /, 7).

303 Ceramics. The art of making pots, practiced exclusively by the women, is not especially developed. Although the technique leaves little to be desired, the forms are rather simple.

[517] An artistic desire to reproduce natural objects, animal shapes, etc., as among the Xingu tribes, is not expressed in them. Everything is reckoned more in terms of the practical.

As almost everywhere in South America, the vessels are made without a wheel by putting rolls of clay over one other circularly or spirally. By patting with the dampened hand and continuous smoothing with pieces of bone and mussel shell, the pot finally reaches the desired shape and strength.

[113] According to Couto Magelhães (Archiv. do museu nac. Rio, p. 77) the ash of certain vines is mixed with the clay; their silica content makes it more resistant.

According to further information from the above observer, the firing of the pots is done, after superficial drying, in a peculiar manner. A hole is made in the side of an earth termite nest, and it is heated. The vessel is put in, and under it there is made a second opening communicating with the first one, with a fire maintained in it. A third opening at the top serves as a chimney.

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106 The collection shows the most important, but not the largest types of vessels that occur (Fig. 5 /see p. 38 /).

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172 present petroglyphs inasmuch as the rock drawings are completely lacking precisely at the cataracts of the Araguaia; rather, Martirios Island lies in an absolutely clear and quiet stretch.

[131] Nevertheless, it is a most important place for the Karaya. It [48] forms the northern boundary of their territory and it is here that the hordes of the Kayapo hostile to them frequently come to the river. Many a battle may have taken place in this region between the two nations.

The interpretation of the rock sculptures as memorials or border markers, to which perhaps family insignia of prominent leaders have been added, seems to be the most acceptable according to the prevailing conditions. /The remainder of p. 48 and pp. 49-77 are not translated. /

/78/

Explanation of the Plates ¹_A

Pl. I. Karaya. Men and Women (of the fourth village of the Šambioa).

1. Warriors. The man on the left /sic/ with parted hair, the tobacco pipe (Fig. 4 /see p. 28/) in his mouth, holding his weapons in his hand. The one on the right /sic/ shows the hair put in a braid with the feather decoration uſiktamaru (see p. 16) and the national wrapping of the foreskin (see p. 17).

2. Woman and girl with the bast aprons, whose front end is drawn to the rear since both individuals have just got up from the ground (see p. 17). One of the large buriti-fiber mats mentioned on pp. 38 and 39 forms the background for both groups.

Pl. II. Karaya. Men (of the fourth of the village of the Šambioa).

[301] 1 a and b. Portrait of a young Šambioa man with ear [304] sticks and wooden lip-plug, widely parted hair, and clearly recognizable tribal tattooing on the cheeks.

²[Plates appear on pp. 103-115--Analyst]

/78 cont. /

[Plate II. Karaya. (cont'd)]

- 142 2. Two Sambia warriors en face. The man on the left with
 291 the feather diadem lurina on the back of the head (see p. 44).
 301 bow, arrows, and club in his hand, the one on the right with the
 302 small wreath-diadem (Pl. IX /see p. /, 6) and strings of glass
 411 beads wound tightly around the neck. The large lower-arm cuffs
 identify him as unmarried.

Pl. III. Karaya: Karayahi Groups (taken in
 the last "summer camp" on a river island
 above the northern tip of Bananal Island).

1. Men, two of which wear arm-cuffs and knee-bands. One
 has the small feather rosettes with a central disk of mother-of-
 pearl in his ears (see. p. 46). Face painting with soot is recog-
 nizable. The straw hat of the older man sitting in front is not
 the one mentioned on p. 20, but a model directly borrowed.

[501] from the settlers. In the background two long canoes and farther
 to the left in the distance the small Araguaia steamer.

342 2. Women, children, and young people sitting on the
 361 ground in front of the tent-roofs of the summer camp, which are
 516 made of mats. Two araras on the pole to the right, at the left
 on the bank a jabiru (black-headed stork).

Pl. IV. Karaya. Villages.

- 133 1. Full view of the first village of the Sambia.
 342 2. Reception scene in the third village of the Sambia.
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291 Pl. V. Karaya. Chief's hut (fourth village of the
 342 Sambia).
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Group at the cooking place in front of the entrance.

Pl. VI. Karaya. Weapons.

- 411 1. Bow with wound bowstring and feather tassel (1/8).

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/78 cont. /

[Plate VI. Karaya. (CONT'D.)]

- [531]
2. 3. Arrows with palm-wood knives (1/6).
 4. Arrow with bird-bone tip (1/6).
 5. Bird-arrow with blunt, knob-shaped tip (1/6).
 6. Throwing board (1/6).
 7. Arrow thrown by it, with blunt wooden tip (1/6).
 8. War arrow with ray-spine tip (1/6).
 9. War arrow with taquara-cane knife (1/6).
 10. Lance with shaft-plaiting (1/9).
 11. Flat club of the Sambioa chief Ambura (from the collection of Leite Moraes (1/9).
 12. Plaiting pattern of the latter (2/3).
 13. Grooved, round club of Ambura (1/9).

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Pl. VII. Karaya. Cotton Work.

1. Large black and white striped sleeping-mat or cape (1/8).
2. Fringed hangings of twisted cotton thread to be worn hanging down from the neck over the chest and back. Dyed with urucú red (1/8).
3. 4. Black, closely woven body-belts for small children (1/8).
5. Black tassels with pierced snail shells tied on in pairs with plaited cords taken doubled. Worn by small children around the neck (1/6).
6. Knee band of unmarried persons (1/8).
7. Black, closely woven forehead-band with rectangular mother-of-pearl disks sewed on (1/8).
8. A pair of tightly knitted, red, lower-arm cuffs, mark of the unmarried state (1/6).

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Pl. VIII. Karaya. Oars, Gourds, Plaited Work.

- 1-3. Oars with fish patterns (1/9).
4. Cassava grater (1/9).
5. Small tobacco pouch (1/8).

4. Ehrenreich--103 E-5 (1888) 1891 SP9 Caraja SP9



Plate I -



Plate II

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4: Ehrenreich--105

E-5

(1888) 1891

SP9 Caraja SP9

Plate III



4. Ehrenreich--108

E-5

(1888) 1891

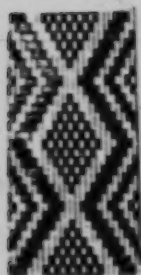
SP9 Caraja SP9

Plate VI

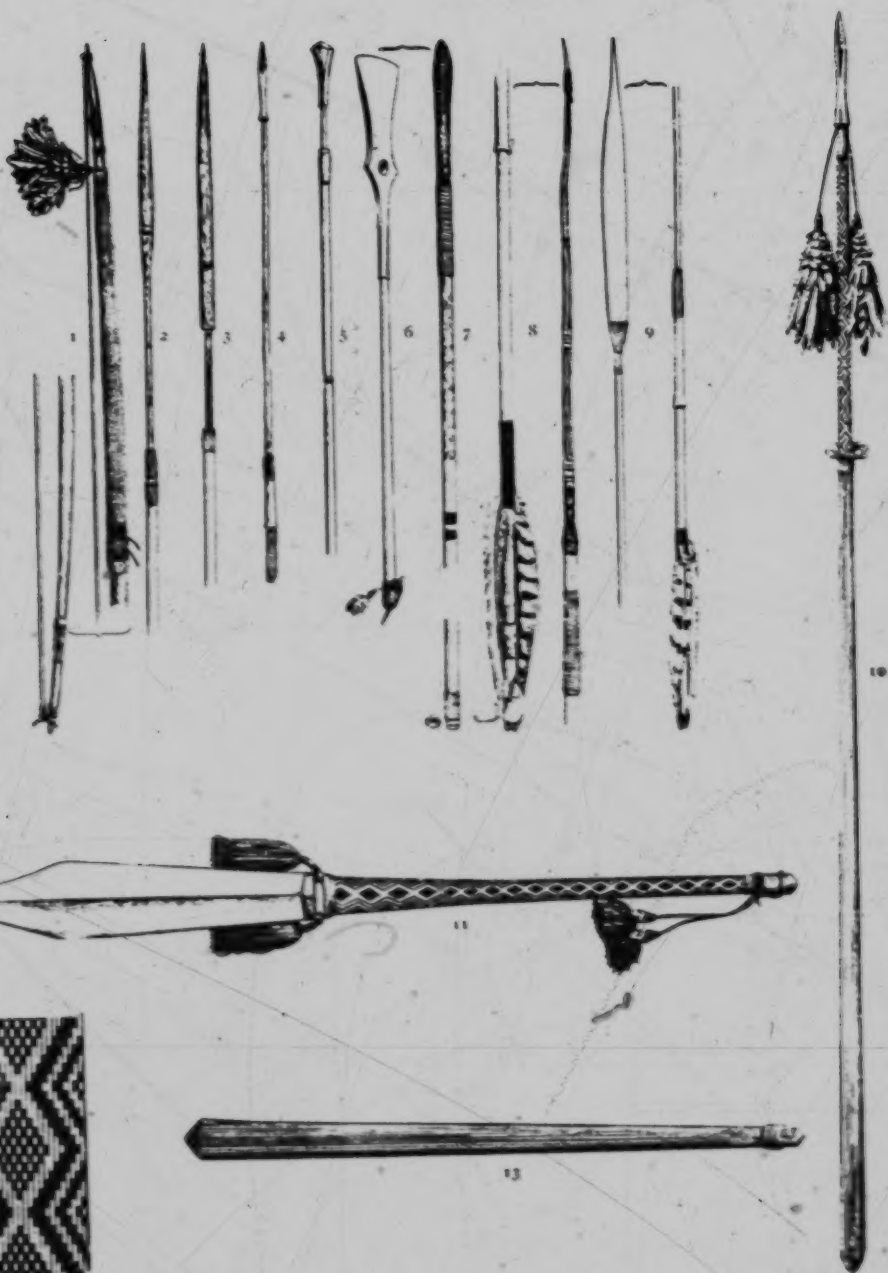
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/Ills. 13 and 14 appear on p. 153./



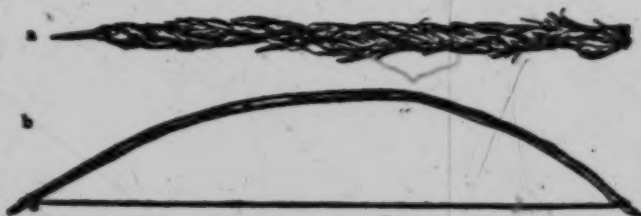
Ill. 13. Sketchbook
drawing: moon
with mountains (toad).



Ill. 14. Sketchbook drawing:
a) Pleiades (para keets);
b) the jaguar leaps
c), on the ostrich (X and
3 Centauri).



Ill. 15. Clay doll: caricature of the old grandmother.
Karajá. /Ill. 15 appears on p. 155./

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Ill. 16. Magic arrow with bow.¹ Karajá.

/Ill. 16 appears on p. 156./

²[See description of use on p. 283-Analyst]

/198 cont. /

513 head high when sleeping. When they sleep in the open in the sand, they hollow out a pit for their bodies, put a mat over it and themselves on top of that, but in such a way that the head lies on the elevated edge of the pit; they cover themselves with the rest of the mat. It is very agreeable to sleep in this fashion, /199/ as I discovered for myself. In contrast to this; however, I also saw them lying flat on the level floor in the houses, without elevating their heads at all.

293 For fanning cool air and to drive away mosquitoes during the midday rest, plaited, patterned fans (kōli; Pl. 21, Ill. 2) made of palm leaves are used.

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[620] Seats are provided only for chiefs. They are the stool in animal form carved out of one piece of wood: the seat runs out on either side into a head that bears mother-of-pearl eyes with wax pupils; tassels of red-yellow parrot feathers are hung in the ear holes. The mother-of-pearl eyes are cut round on a stone and then glued on with wax. Finally, the entire stool is colored black with genipap coloring, which is applied with the palm of the hand. These stools are called kōliši, the feather tassels kōlišulābēdōsi. The stools are said to represent an arara (Pl. 19, Ill. 1a and b).

516 Ordinarily the Indians sit on the mats with their legs crossed under them, hand on hip, or they squat on the ground (Pl. 12, Ill. 1; Pl. 38, Ill. 1).

353 Usually no arrangement for the storing of ornaments, articles of clothing, implements, and weapons is found in the huts. Small things are stuck into the roof /Ill. 23 appears here/ or hung on the posts. Bows, arrows, and lances usually lie along the side walls on the floor or lean in a corner. For the rest, baskets, gourd vessels, and pots hang, stand, and lie around everywhere in the house, some of them filled with other household equipment. In [352] only two houses, in Village 6 and in Schischá, did I see along the wall stands made out of two forked sticks on which bows and arrows were placed (Ill. 23). They, too, seem to go back to Šavajé influence, for the Šavajé in Schischá used such stands.

/247 cont./

224
411 Hunting weapons are bows and arrows, lances, and possibly also clubs for wild pigs. The lance (dōnōlī) is used in hunting for jaguars (see under "Weapons" /see p. 192/, Ill. 126). The bunches of feathers are said to confuse the leaping animal, so that the thrust can be made more confidently. The arrows differ according to the type of game; for big game one uses either arrows with a flat or many-sided wooden point, which sometimes has small barbs cut into it (ūdhū, about 150 centimeters long), or arrows with flat or rounded bamboo blade points (ūdhū, ūāzā, dūādā; Ills. 113, 114). Nets and traps are unknown for game hunting. Fish otters are lured with fire and then beaten to death with a wooden stick. Königswald states that in the dry season grassy meadows are set afire so that the game, fleeing in large numbers before the fire, may be easily killed. I often saw such grass fires; my Indians and even the Brazilians liked to set them. When asked the reason, both explained in agreement that the subsequent greenery sprouting anew would attract the game, so that when they passed by there afterwards they would find the game localized on such burned areas and would therefore have easy and certain hunting.

[62] The booty is brought to the village and, if abundant, is cut up by the warriors and distributed among the inhabitants by the chief.

223
411 They likewise go bird hunting with bow and arrow. They use either deadly arrows (mālōl), the points of which consist of the sharpened end of a cane shaft (Ill. 163), or arrows which merely stun the bird with their thick end, so that the feathers are protected from blood. The thickening at the end consists either of a lump of wax or of the cut root-end of the cane that forms the shaft. Such arrows are called lālūlē (see "Children's Toys"/see pp. 241-244/, Ill. 164).

223 They also have traps for birds (dōhēdū or būdōlēkū); ground manioc and maize are used as bait. I saw such a trap near Village 18 of the north horde, about 500 meters away from the houses, /248/ set up on the sandbank (Plate 54, Ill. 2). It consisted of bamboo rods which were placed on top of one another quadrilaterally, so that each square was smaller than the one below it,

/261 cont./

7. Weapons for War, Hunting, Fishing.

128

In order not to disrupt the survey of the manifold forms of these implements by arranging them subordinately into individual groups according to use, I shall discuss them together here. This has already been referred to above under hunting and fishing. A brief survey of the distribution according to purpose might come first.

411

Clubs, as well as bows and arrows with bamboo blade points, serve as weapons of war. Lances and bows and arrows with wooden points and with bamboo blade points serve for hunting. For fishing, bows and arrows with small bone points added on are used exclusively. Sport is practiced with bows and arrows and the throwing board with arrows. Other, perhaps previously customary weapons are the pellet-bow /Kugelbogen/, the sling (?), the boomerang (?). Thus, bows and arrows play the chief role. Everything else is far behind them.

/262/ Bow [w(ă)s(i)uhădē] and arrow (uōhē) are usually made by each one for himself. They are always taken along on boat trips, and, indeed, the most diverse kinds of arrows (war, hunting, and fishing arrows) are taken along.

For shooting, the bow is held vertically (Pl. 56, Ill. 1). The arrow rests on the bow between it and the second finger of the left hand, on the bowstring between the first and second fingers of the right hand, while the rest of the fingers draw the bowstring back. In the stretching, the arrow is drawn against the shoulder.

411

526

Shooting from the feet is done as a sport. I did not observe it myself; it was described to me as follows. The men lie on the ground and stretch their feet up close together. The bow lies across the soles of the feet; the bowstring is drawn with the hands toward the chest. Thus they shoot upward. The bow, of course, likewise flies off their feet; the recoiling bowstring is said to cause sharp pain in the feet (1).

[191]
[13]

1. In this connection cf. the same custom among

/262 cont./

1. (cont.)

the Indians near Rio de Janeiro, in Debret,

Voyage pittoresque et historique du Brésil/Picturesque and historical journey to Brazil/,

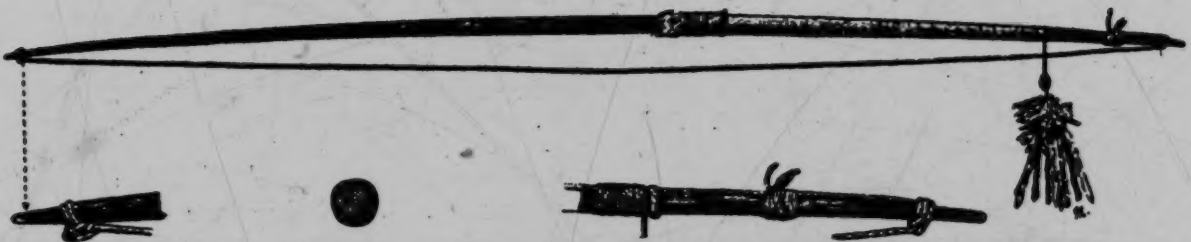
Vol. 1, Paris, 1836, Plate 5.

411
868 Boys learn how to shoot arrows at an early age; I saw boys three to four years old handling small weapons. These weapons (see under "Toys" /see pp. 241 ff./) serve for practice in shooting. First they shoot toward a fixed goal, a soft, cylindrically shaped root about 30 centimeters high and ten centimeters thick, which is set in the sand (Ill. 109). Later the father proceeds to instruction with the movable target. The father rolls a bast ring along on the ground. The boy stands about ten meters away from the father and shoots from ever greater distances into the moving ring. The arrow must remain hanging in the bast. A little boy four years old succeeded in doing this on the third shot at a distance of two meters. This bast ring [(wǎ)šǐōlōlō] is a ring-shaped bast pad three and a half centimeters thick and 18 1/2 centimeters in diameter, which is tightly wound with bast (Pl. 56, Ill. 2). Ehrenreich (Berlin 3960) designates it erroneously as a ring for carrying objects on the head, a practice which is not customary among the Karajá Indians. Later comes shooting at a flying target, with green gourds thrown into the air. Thus, the boys learn to shoot the bow at an early age and in general achieve great accuracy. There were Indians who made almost no missed shots while fishing; there were others, however, who were less skilled.

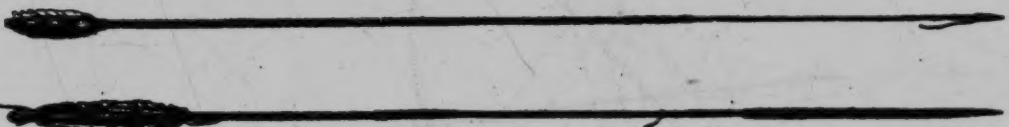
411
[438] The bow consists of palm wood. This wood (ōlōtō, wōālūō)
[439] allegedly grows only in the Tapirapé region. In any case, the Indians of the south horde, according to their unanimous testimony, obtain their bows or the material for them from the Karajá of the north horde or from the Tapirapé themselves. As a result, I was able to acquire bows only in the north horde; they were precious possessions in the south horde.

The bow is round, often slightly flattened on the front side, tapers /263/ /ills. 109-112 appear here/ /264/ toward both ends,

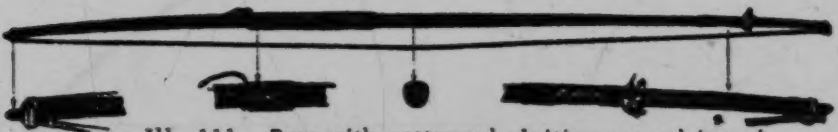
[Text Continues on p. 182]

411
531

Ill. 110. Bow with white-colored winding,
maize leaf, and feather tassel.



Ill. 112 a, b.
Complete arrows.



Ill. 111. Bow with patterned plaiting around it and
feather wreath.



Ill. 109.
Fruit as target
for bow-shooting.

/264 cont./

- 411 and terminates in offset thorn extensions. The length of the bowstring for my specimens amounts to 184-204 centimeters.

[283] The bowstring (ānzū, mbāū; according to Ehrenreich, manhūga) is made by each person for himself by twisting together three twisted imbauva fiber strings. Its strength gradually decreases from the thicker end to the other one, and it finally terminates in a thin string. Ill. 110 shows how it is attached. The bowstring proper is the strong part, which is attached so that it can be lifted off at one end. The weaker part is led from the firm bow-end along the front side of the bow-wood to approximately the center of the bow, is fastened there, and then is tightly wound around the bow, back to the bow-end. The last [531] little end hangs down freely; it often bears a feather tassel. This winding is usually rubbed with white-earth coloring. In the middle of the bow, where it begins, a maize leaf is fastened as an ornament by means of a black cotton winding. The unwound part of the bow sometimes bears black and yellow plaiting around it (Ill. 111).

The arrows. In order to give a survey of the arrows, it is advisable first of all to group them according to the shapes of the points, for the formation of this part of the arrow depends, of course, on what it is to be used for, which is, after all, the most important thing about the arrow. In addition, however, I also wish to point out other varying characteristics, some of which seem to represent ownership and tribal signs.

[436] First of all, it should be noted that each one makes his own [431] arrows. In view of the custom of using arrows as a means of payment, however, and exchanging them with the chief on visits to strange villages, as well as in turn receiving some as gifts from him, arrows of the most diverse origins are assembled in the hands of one individual; nevertheless, in view of the brief life-span of the arrows, those made by each one for himself predominate. Poisoning is not customary.

Before being shot, the arrows are examined with regard to their curvature by being turned between the right hand lifted up to the right shoulder and the left hand stretched far downward. If

/264 cont. /

411 shaft and point do not form a straight line, but rather stand at a slight angle to each other, as can very easily happen, the deviation is removed by a slight bending. Only then is it shot.

On the arrow we distinguish between point and shaft, the latter with the feathering (Ill. 112 a, b). Arrows on which the point and shaft consist of one cane occur only among children (for bird hunting, see "Children's Toys" /see p.241 /); for adults, the point is always set in separately.

The point consists of a wooden rod (uhāhūnī), which either tapers to a point itself or at its front end bears a point made of a bamboo blade or a small bone.

[224] Arrows with a simple wooden point are used for hunting big game (jaguar, red deer, tapir, monkey). The point is round, flat, or three to four-edged and sometimes has an offset point at the top. Its length is 38-50 centimeters. Sometimes it is painted black (Ill. 113 a-f). A variation of such arrows /265/ has notched wooden points (hādūbūrādāđđ, āđēđē). The notches are either cut on the edges of the three-edged wooden point or on one edge of flat wooden points. The number and arrangement of notches differ greatly (Ill. 113 g-i).

Ehrenreich mentions arrows with an inset, blunt wooden-block point for hunting birds and small animals. I did not see such arrows among the Karajá, but certainly among the Šavajé (see there /see p. 323 /). /Ill. 113 appears here. /

/266/ Arrows with bamboo knives set on them (đi(ū)āđđ) are used for hunting big game, but chiefly as war arrows. Since they break off easily and tear large wounds, they are very dangerous and usually lead to death. The bamboo knife is usually flat, only seldom considerably arched; it is joined to the

[53] wooden stem by a fine bast winding. Often the knives are painted with black cross-stripes on the back. Knife and wooden stem usually have approximately the same length (30-40 centimeters); both /Ills. 114-117 appear here/ /267/ together are as long as the cane shaft proper (60-80 centimeters) (Ill. 114 a-c).

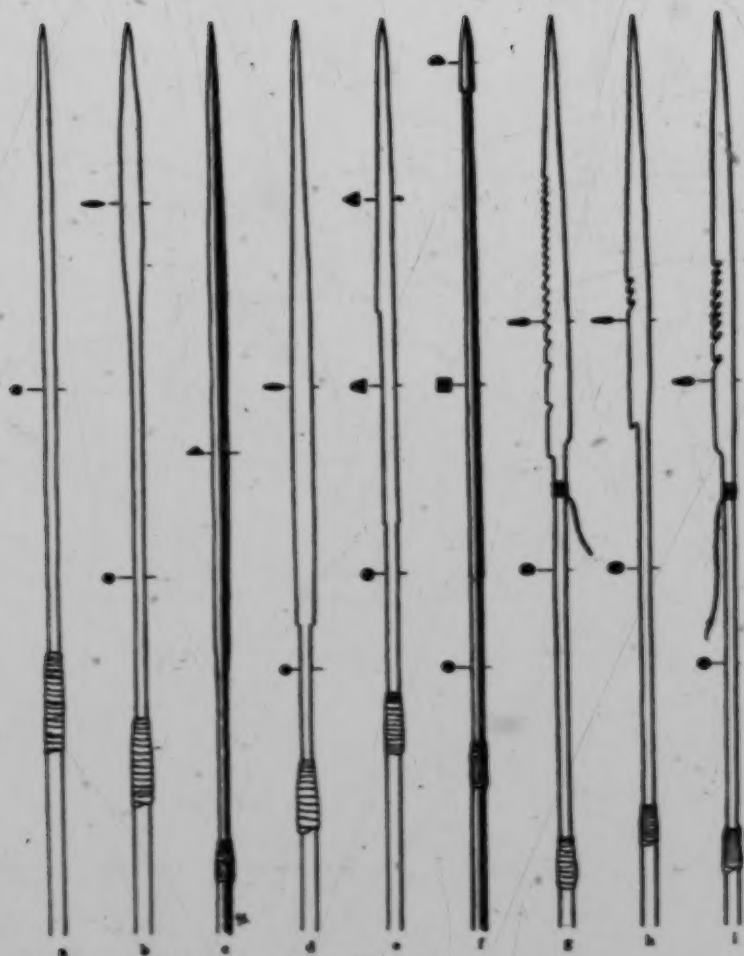
[Text Continues on P. 186]

5: Krause--184

E-5

(1908) 1911

SP9 Caraja SP9



III. 113 a-i.

Arrows with wooden points.

411
284

[207]
[237]
→



Ill. 114 a-c.
Arrows with bamboo knives
as points.



Ill. 117.
Bone point to be
stuck on arrow.



Ill. 115. Ill. 116.
Arrow with
bone points. Arrow with
ray-spine
point.

/267 cont. /

411 The arrows with the bone point set on them are used ex-
 329 clusively for fishing. The bone point is set on in such a way
 239 that its rear end projects laterally and thus forms a small barb.
 284 It is four to six centimeters long and is fastened to the wooden
 314 stem by a fine bast winding and a coating of black resin (Ill.
 115). On my specimens this bone point is round throughout,
 whereas Ehrenreich brought back a second type of such arrow with
 a flat bone point (Berlin 4008) (1) and a third type with a tubular.

1. I obtained arrows with flat bone points
only from the Kayapó.

bone set on as a point (Berlin 4009). The stem in the case of these
arrows is 40-50 centimeters long, sometimes natural color or
painted red, but mostly painted black; the shaft has a length of
100-200 centimeters. The one reproduced in Ill. 117 was prob-
ably to be used as a point for an arrow with a monkey bone stuck
on it (ühidd, dürblēnidi).

A single arrow bears, instead of the bone point, one made
of a ray spine (Ill. 116); it comes from the village on the
Tapirapé mouth.

411 The stem of the point has no other ornamentation than the
314 black or red painting. It is inserted in the shaft and made fast
531 in it with resin. In order to detach it from the broken shaft and
set it on a new one, the tube is warmed over the fire until the
resin melts and the stem can be pulled out. The shaft end is cut
to fit for the insertion of the stem, so that the transition into the
stem is gradual. When the stem is set into the shaft, the latter
often splits; the cracks are glued over with black resin.

411 A black, narrow strip of embira is wound over the place
284 of insertion; it is fastened to the shaft with light-colored resin.
314 This winding (dōdē) is done in different ways: it either covers
stem and shaft in a continuous course, or, separated from the
short attachment-winding, there is a longer shaft winding whose
intermediate space is sometimes bridged by spirally wound or
crossed winding. At this place one arrow will bear spiral incised
531 ornamentation (ūōhulādi, ilādi), another a black and yellow plaiting.
A three-part attachment-winding is very rare (Ill. 118).

/267 cont./

411 [284] The shaft (b'dōlē) consists of taquara cane. This cane seems to occur south of the Rio Tapirapé only in the region of the south horde. At the southern end of Bananal Island I came across a village that was on the move southward in order to obtain taquara for their arrows near Leopoldina. The shaft is 0.8-1.0 centimeters thick on the average; its length fluctuates, depending on the type of point (see above). I never saw shaft decorations.

411 [237] The feathering, on the average, is 17-22 centimeters long. Of all my arrows there are only two exceptions, one of which is 15 centimeters long, the other 31. The feathering is attached directly to the lower end of the shaft. Ehrenreich reports that the feathered end is often set into the shaft separately. His assumption [114] that in this case the arrows had been repaired /268/ is confirmed by a specimen in my collection which was thus restored (Ill. 119a).

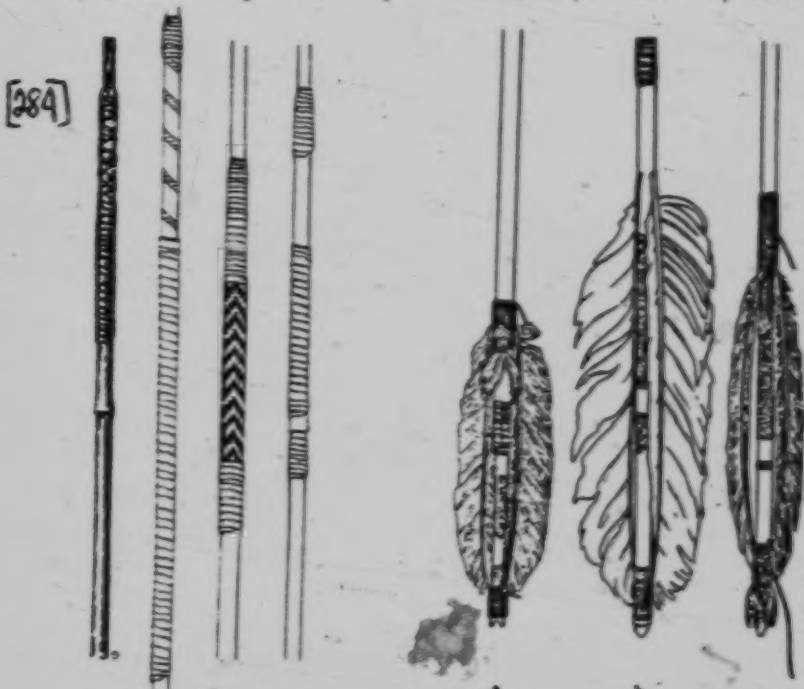
[284] Great care is used in the construction of the feathering. It consists of two feathers standing opposite each other, the upper tips of which are held fast by the notch-lashing, and the inner [314] vanes of which are clipped short. At the place where the quills are supposed to be fastened, the shaft is rubbed with resin; the halved quill ends are pressed on it, whereupon the vanes are set vertically to the shaft and /Ills. 118 and 119 appear here/ are given a turn (an eighth to a quarter of the circumference of the [284] shaft) (Ill. 119b). Then the quill ends are tightly wound with [283] black cotton thread (āsōděbē), whereupon the outer vanes are cut to shape (Ill. 119c). In former times, the feathers were given the desired shape by singeing, but since the introduction of iron shears they are cut. Not until the feathering is finished is the point inserted.

A different kind of feathering (spiral winding through the two halved /269/ /Ill. 120 appears here/ /270/ feathers) is found in the case of a few children's arrows of the north horde (see "Children's Toys" /see p. 241 /). It is not yet certain whether this is an old feathering that has now become lost to adults.

270 cont. /

- 411
237 Little feathers which project in toward the inner part of the feathering and are mostly red, more rarely yellow, are tied into the cotton winding on the quill ends.

[53] The shaft part between the feathers is mostly decorated by bands or rings of red or yellow lacquer (ill. 120 a-k). This



Ill. 118.

Point of attachment between the arrow shaft and point stem.

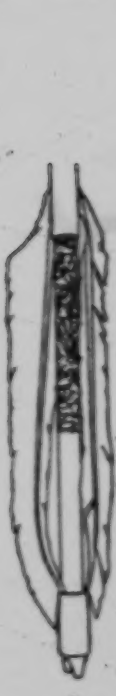
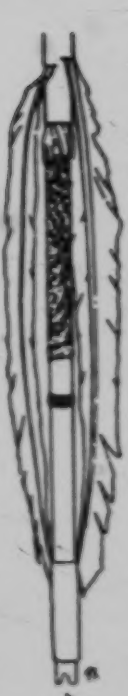
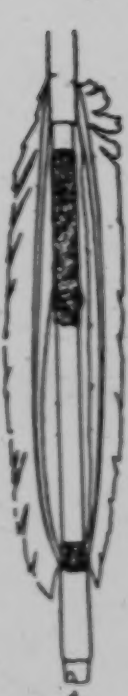
Ill. 119 a-c.

Feathering: a) completed end, b) putting on the feathers, c) complete feathering.

decoration is put on only for the sake of a pleasing appearance.

- 411
283 The notch winding consists of fine white cotton thread. In the case of the arrows of the Karajá it extends up to the notch. According to Kuriš, the characteristic of Karajá
[184] arrows lies in this; the Šavajé arrows are said to exhibit a small space between notch and lashing. Among the Šavajé, however, I also obtained arrows with the Karajá winding; perhaps this

[Text Continues on P. 190]



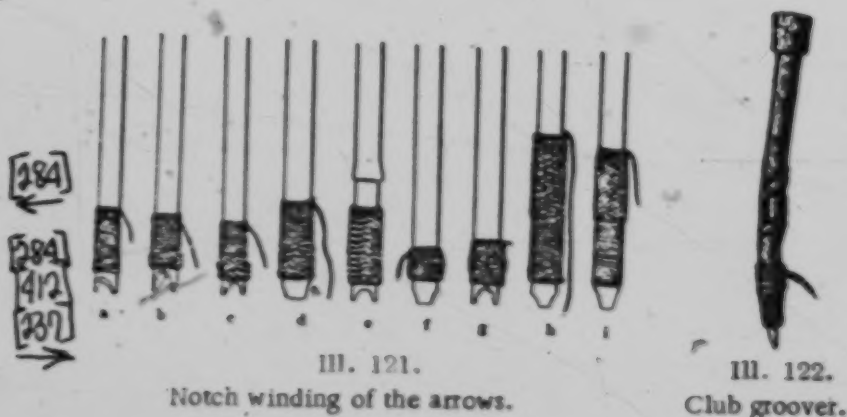
III. 120 a-f.

Decoration of the shaft between the feathers.

/270 cont. /

411 goes back to the lively interchange between the two peoples.

383 The winding consists of parallel circuits; only the uppermost layers show deviations through a crossing of the threads (Ill. 120 a-i). According to Kurik, four cross-threads are supposed to be characteristic for the Karajá, two cross-threads for the Tapirapé. I did not find this remark confirmed; rather, there was a positively magnificent wealth of the most diverse crossings. The arrows with the two cross-threads (Ill. 121b) and the differently executed notch windings in Ill. 121 h, i, however, were present in the village on the Tapirapé mouth.



Apparently these windings are the insignia of the makers of the arrows; for upon being questioned about the latter, foreign Karajá always examined the notch-end. I could not find out anything more specific about this, however, especially not whether each individual had his particular mark or whether families (or totem groups?) made specific marks which were the same for all members.

411 The notch (dōnāwūdūlōnā) is not cut in very deep and is slightly diagonal. In the case of a few arrows, two little red /271/ feathers are tied into the notch winding and project in the back, beyond the end (Ill. 119c). According to the statement of the Indians, they serve to send off the arrow more easily and do not tire the hand so much.

/271 cont./

411

The club (göñördě) is the true war weapon of the Indians. The Karajá do not undertake a boat trip without having the club in the boat, along with arrows and bows, and on land journeys it is usually their sole companion. Even in the villages one sees the Indians, if they are armed at all, walking around with clubs.

The clubs are made of heavy wood (wǎlũō). They are round, become thicker toward the striking end, and terminate in a pointed convexity with a sharp edge. The handle end terminates in a knob which is separated from the club by a thicker intermediate piece with two or three deep grooves. In Ehrenreich, the number of grooves varies between one deep one and four or five shallow grooves, while his Šambioš clubs show three grooves throughout. The type of clubs (and oar handles) which Ehrenreich brought back from the Šambioš, on which the intermediate piece is divided by a long, thin, smooth piece with wide, thick pieces projecting over it at both ends and each bearing a groove (3979 and elsewhere), does not occur among the Karajá.

The upper half of the club (from the striking end) is provided with lengthwise grooves. I did not see any smooth clubs such as Ehrenreich brought back. This lengthwise grooving is made with the tooth of a rodent (cutia: hāulĩ; according to Ehrenreich, also agouti or capybara) fastened to a wooden stick (Ill. 122). This grooving instrument, called hāulĩdjũ (= cutia tooth), is therefore not used to make arrows, as Ehrenreich assumed.

Occasionally there have remained standing in the lengthwise grooving two diametrically placed smooth stripes about one centimeter wide, which, for the entire length, are decorated with incised decorations (Ill. 123).

411

285

Only rarely does one find clubs that bear a patterned plaiting of yellow taquara cane and black embira around them (Ill. 124).

This plaiting is always present in the small club-sticks, which I never saw in use and which Königswald designates as dance clubs. They either have the shape of the clubs, without, however, having a special handle, or they end in a wide blade and have an offset handle (Pl. 56, Ill. 3 a-c). The first type is

/271 cont./

- 411 approximately 70 centimeters long, the second approximately 50 centimeters long.

[285] Ehreulich speaks of a second type of club: flat, shovel-like clubs that have a four-sided, prismatic blade with sharp edges and a lancet-shaped point. The handle is plaited all around, and at both ends of the plaiting cotton tassels hang down ("Beiträge," Pl. VI, Ill. 11). He obtained two such clubs from the Šambioš (Berlin 3980), whereas he saw a cruder form among the Karajá. The question is whether this club form belonged to the Karajá originally. For I came across such forms neither among the Karajá nor among the Šavažé, but certainly among the Kayapó. /272/ among whom broad cutting-clubs seem to be indigenous. It may be that the Šambioš took over this form from the Kayapó. Only a small child's club of the Karajá (Ill. 125) shows a similar type (1).

1. Cf. also, however, the club stick above (Pl. 56, Ill. 3c).

but it comes from the village on the Tapirapé mouth, so that here, too, it is not certain whether an old, now extinct club form has been preserved in this child's toy or whether it is not more likely that there is influence from the Tapirapé or the Kayapó.

- 411 The lances (dōnōli; Ill. 126) play a minor role. They are a weapon peculiar to the Karajá. Today they are probably used only as a display weapon for festivities, visits, etc. In former times they were put to use in hunting for jaguars: the bunches of feathers on the tip were supposed to make the animal fearful and uncertain, so that the Indian, at the most auspicious moment, /Ills. 123-126 appear here/ was able to deliver the death blow (according to the statements of the Indians). I never heard that they were ever used in war.

[824] [825] The shaft consists of heavy palm wood (aruera); it is almost always 240-260 centimeters long and about three centimeters thick; only two specimens of my collection are a little over 200 centimeters long.

/272 cont./

411
[237] The point is formed by a sharpened thigh bone of the
[284] jaguar: /Pl. 56 appears here/ /273/ it is about 20 centimeters
long. Where it is mounted on the shaft, the latter is wound for
about ten centimeters with red cotton string, from the upper
circuits of which long tassels of arara feathers hang down. To



Ill. 123.
Club.



Ill. 124.
Club with plait-
ing around the
handle end.



Ill. 125.
Child's club.
Karajá.



Ill. 126.
Lance.

411
285

[531]

[113]

this winding is joined below a patterned plaiting which consists
of yellow longitudinal strips of taguara interwoven crosswise all
around with strips of embira. The plaiting is 50-80 centimeters
long; its ornaments are the common plaited ornaments (1).

To

1. See my article, "Die Kunst der Karajá-
Indianer /The Art of the Karajá Indians/,"
Bäessler Archiv, Vol. II, No. 1, 1911.

[Text continues on p. 195]

411 •



1. Arrow.

[1868]

415



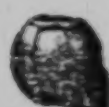
a



b



c



Target.

2-4. Small carrying poles.

411



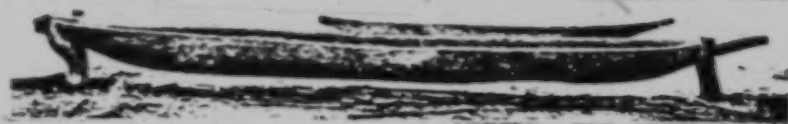
a

b

c

3-4. Clubbing.

501



5. Caraja's boat.

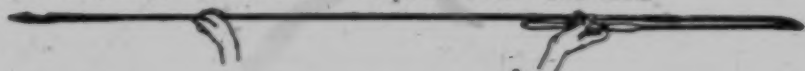
/273 cont./

411 Ehrenreich also says that this plaiting is decorated above and
[53] below with small feather wreaths; this is not the case among my
[285] specimens.

According to statements by the Indians, in older times their spears did not have bone points, but rather ran out in front into the pointed shafts; otherwise they were equipped like the spears of today.

[178] The following weapons no longer serve a serious purpose. Either they have become sporting weapons, like the arrow thrower, or children's toys (pellet-bow), or they have died out.

The arrow thrower (ābī, ōbī; Ill. 127a) is reminiscent in its form of the arrow throwers of the Xingu tribes, except that it is considerably larger (67 centimeters long). The hook at the upper end consists of bone and is attached by means of white cotton lashing (Ill. 127b). The arrow belonging to it (kōhūā) should really be made of hēdžiwā cane (Canna brava). In my model specimen the shaft consists of cambayuva cane and is about one and a half meters long; in front it bears a bulbous point of heavy palm wood (Ill. 127c). Other arrows are said to have points of stone which are fastened with wax, but I did not see such specimens. The shaft



Ill. 127 a-c.

a) Arrow thrower, b) detail of the hook, c) handling the arrow-thrower.

is unfeathered; it has no notch. Ehrenreich's arrows of ubā cane, on the other hand, have at the end a cut-out section that contains the notch hole. The specimen of throwing stick and arrow reproduced here was made by the Indians at my request.

The manner of handling it is shown in Ill. 127c. The thrower is held in the right hand; the arrow, with the rear, hollow end hooked into the peg, is laid on the board and grasped here with the right hand as follows: the thumb lies on the right edge of the /274/ throwing board, the second finger is stuck into the hole of the handle, the third finger reaches from the left edge over the arrow, the fourth extends from the left edge under the arrow, in other

/274 cont./

411
[197] of a native word for the instrument at least leads to the conclusion that the implement, too, is not native.

Note. By way of supplement, I must here discuss two implements about which the Indians gave me information that could not be checked at all. It was my principle to inquire [125] systematically about everything that might possibly occur; and where the description was not adequate, I made models. Thus, I demonstrated a stone sling to the Indians. They then told me, in agreement in various villages, that this instrument (něřđđ) was familiar to them, but that they did not use it because of a scarcity of stones. Allegedly they had taken it over from the [197] Brazilians. It /275/ was impossible for me to induce the Indians to make such an instrument.

Even more dubious are the statements about the boomerang. My informant Kuriř, whom, on the basis of my other experiences, I must regard as trustworthy, told me: his mother told him in his childhood that the Karajá of the north horde had a stick (řđđžž) that came back when it was thrown. He had not seen such an implement; it must therefore have fallen into disuse long ago. I was unable to gain confirmation of these two statements; I am therefore repeating them here with all reservations.

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[114] The Indians do not have defensive weapons. Against blows they protect themselves merely with the hand and the arm. They ward off flying arrows with the club; they do not know how to divert them with the spear, with bow or arrow. They have no real protection against the recoil of the bowstring; the recoil is even said to be very painful. It is somewhat mitigated by the arm cuff (đěř): a person who does not wear cuffs, like the married men, wraps bast around his lower arm; this apparently occurs only in war, however, for I did not notice anything of the kind for fishing.

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[75] Amulets are lacking; they use only a charm against arrow shooting; a disk ten centimeters in diameter and made out of scraped pieces of the bowstring is glued on both sides of the chest with resin. They believe that no arrow can then hit the chest.

/304 cont. /

11. Play and Sport.

Children's Toys.

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524 Children at an early age imitate the activities of the adults: the boys practice shooting, rowing, fishing, and plaiting; the girls, spinning and cooking. Small-scale implements of the adults are used in this. In addition, however, there are some implements which serve purely for play, such as small boats, imitations of the guns, tops, and clay dolls. Other games need no further equipment, such as balls, string game, etc., or are limited to adult men, such as the humming top, whizzing disk, and puzzle carving.

As for small-scale imitations of the implements of the adults, the boys use small bows and arrows, nets, and oars; the /305/ girls, small spindles and clay dishes. Strangely enough, small lances are entirely lacking.

524
411 The bows vary in length. The smallest have a bowstring length of only 27 to 32 centimeters and a very crude construction which does not measure up to that of the large bows. Small, unfeathered arrows of split cane are shot with them (Ill. 160 a, b). They serve for the first shooting attempts of small boys. Larger bows, intended for boys from three to four years old and older, fluctuate between 60 and 120 centimeters in length, depending on the age of the boys. Their construction corresponds to that of the undecorated bows of the adults; only a single bow bears as decoration a white-colored cotton winding with a maize leaf in the center and a feather tassel on the upper end /Ill. 160 appears here/ (Ill. 161). The arrows for these bows in part exhibit types other than those of the adults. Arrows with barbs (fish arrows) and similarly those with a toothed wooden point are lacking. Arrows with bamboo blade points (Ill. 162c) are very rare; on the other hand, those with a round wooden point, /Ill. 161 appears here/ which is 25-40 centimeters long, with a shaft length of approximately 80 centimeters (Ill. 162 a, b), are common. It is noteworthy that the feathering of such arrows in the case of three of my specimens has a character different from the common

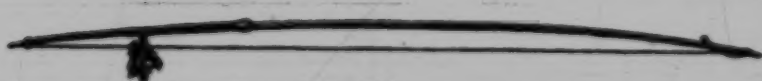
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/305 cont./

type. The feathers are halved and fastened to the shaft by a continuous spiral winding (Ill. 162d); it is similar to the pitch-feathering, except that the pitch is lacking (see also above, p. 187). Bird arrows, which are used to kill birds, are common and consist of a cane shaft pointed in front (*māiōi*; Ill. 163). Whether the blunt arrows are used for bird hunting or whether they are supposed to prevent injuries during practice or serve for shooting vertically into the air is not known to me. They have either a lump of wax in front (Ill. 164a), or the entire arrow consists of one piece of cane whose circularly carved root knob serves as



Ill. 160 a, b.

Smallest child's bow with arrow.

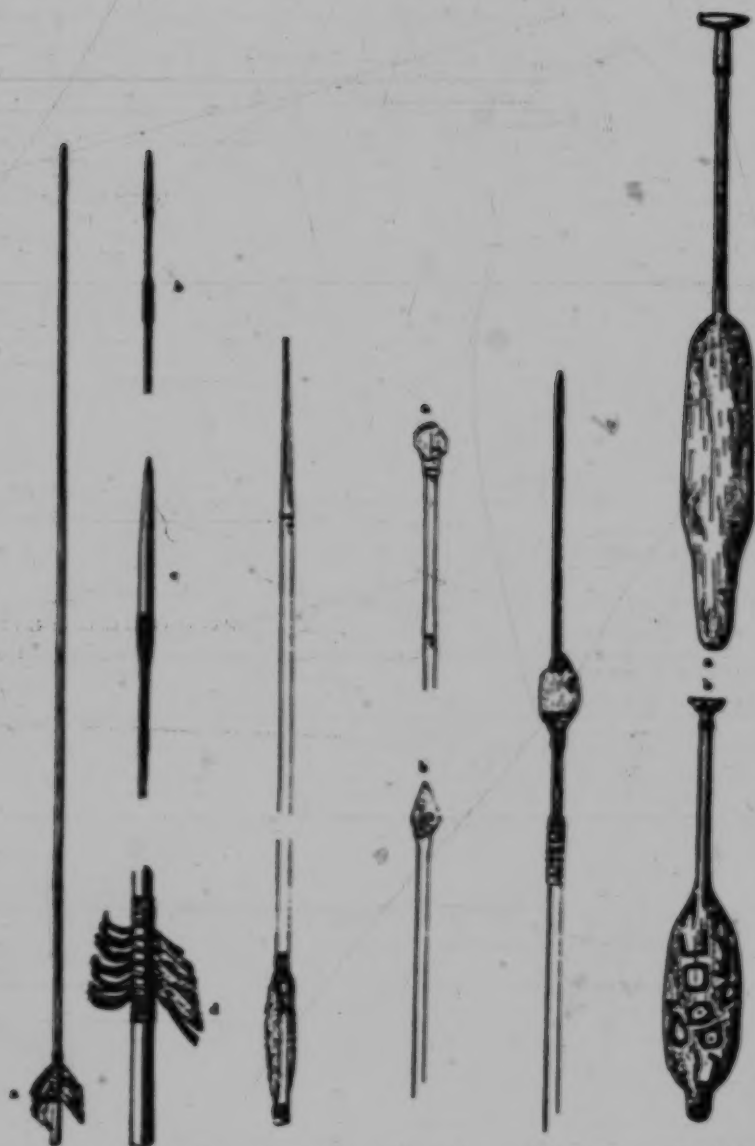


Ill. 161.

Child's bow.

a blunt point (Ill. 164b). Inserted wooden-knob points are lacking here, too (however, see Šavajé /see p.323 and pages 328-330/). For shooting vertically or diagonally into the air, there are arrows upon whose wooden point is pushed a small nut with a lateral hole (Ill. 165). The weighting by means of the fruit has the effect that the arrow, at the turning point, /306/ turns with the point downwards; I did not hear a whistling sound in connection with the shooting of these arrows.

[868] Targets for shooting practice are, first of all, oblong fruits which are stuck into the sand; later, moving bast rings (*wāšō[ō]o*); and, finally, gourds thrown into the air.

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Ill. 162 a-d. -- Ill. 163. Ill. 164. Ill. 165 Ill. 166 a, b.

Ill. 162 a-d: Child's arrows. Ill. 163: Pointed bird-arrow. Ill. 164 a, b: Blunt bird-arrows, a) wax head, b) root end. Ill. 165: Arrow with nut pushed on it. Ill. 166 a, b: Child's oars, a) ordinary type, b) painted.

/359 cont. /



Ill. 194.

Braided tobacco.



Ill. 195 a-c.

Savajé arrows.

- a) Lashing at the point of attachment.
- b) Feathering.
- c) Wooden-knob tip.

of monkey skin (djülēni; Pl. 61, 249
Ill. 2). The tobacco pipes (wāliōnā) 276
are made of jequitiba fruit; they all
bear the groove around the front
opening and are colored reddish.

The Savajé seem to keep supplies 251
at home only in small quantities.

/360/ On the second day they were 251
already asking me to depart, since 123
they had nothing more to eat. The
food for my five Karajá, in addition
to whom there appeared four more
from Korumaré's village, had de-
pleted their stores; in view of my
presence, however, they hesitated
to leave the village, so that I was
finally obliged to yield to their
wishes.

7. Concerning the weapons, 411
there is likewise nothing new to re- 184
port. The bows (djuhādē) are either
undecorated or bear white wrappings, 284
a maize leaf, and a feather tassel,
like the Karajá bow (Ill. 110). It
is handled in such a way that the
left hand grasps the bow in the
center, so that the arrow goes be-
tween the second and third finger;
the second to fifth finger of the right
hand draws the bow string; the arrow
lies between the second and third
finger.

As for arrows (wōhū), I encountered

/360 cont. /

- 411 arrows with angular wooden points, which were in part colored red, with wooden knob tips (dōbōlā), the knob of which was up to four centimeters thick (Ill. 195c), with bamboo-blade points on a separate wooden intermediate rod, with round bone points which are fastened to a wooden insert colored red on the lower part, and with ray-spine points. Especially noteworthy for the Šavajé are the ray-spine points and the arrows with the red-colored intermediate stem. The length of the arrows amounts to 130-160 centimeters, the fish arrows are the longest. The winding with black embira at the place where the point is inserted in the shaft is of one to three parts and popularly shows a spiral binding between the individual parts (Ill. 195a). The feathered end is formed analogously to that of the Karajá arrows (Ill. 195b). Its upper winding generally consists of black cotton yarn, into which are usually tied little yellow, seldom red, feathers. (In the case of the Karajá, the situation is exactly reversed.)
- [284] [531] Among the Šavajé, too, the intermediate part between the feathers is decorated with rings and bands of red lacquer, which usually are arranged in two groups. The notch lashing, usually white, is only rarely colored red. On the basis of my specimens,
- [284] I cannot confirm Kurisf's statement that the Šavajé arrows are recognizable by the notch lashing, which does not quite reach as far as the notch; on these, the lashing always reaches as far as the notch. In the arrangement of this lashing we again find the Karajá types, /Pl. 61 appears here/ /361/ but in simpler form. I did not see little end feathers in connection with the Šavajé arrows.

- [184] The clubs (gōhōrdē), like the Karajá clubs, are grooved only halfway, but differ from the latter by the fact that the intermediate piece on the handle end bears more than three grooves
- [531] (four or five) (1) (Ill. 196b). In one specimen, as ornamentation

1. Cf. Karajá, club handles /see pp. 191-193/.

within the grooving, two narrow bands with incised points diametrically opposite each other have been left standing (Ill. 196a).

[Text Continues on P. 326]

/361 cont./

- 411 (Ill. 196a). I did not see here clubs with plaiting around them or flat clubs.

[412] For grooving the clubs, the cutia tooth (hāulidjū) mounted
[239] on a rod is also used by the Šavajé (Ill. 197).
[184]

As for lances (dōndōli), I acquired only one specimen, which looks very old. It is constructed like those of the Karajé. The shaft is 2.5 centimeters thick and 200 centimeters long, the bone

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Ill. 196 a, b.

Savajé club.
b) Handle end of
a second
specimen.



Ill. 197.

Club
groover.



Ill. 198.

Arrow
thrower.
Savajé.



Ill. 199.

Savajé
oar.

- 411 point 19.2 centimeters, the red winding 11.5 and the plaiting 63 centimeters long. The feather tassels hang down 42 centimeters. The plaiting pattern is the vertical zigzag pattern.

/362/

411

The arrow thrower (hādhā) was relatively common. Whereas in the 22 villages of the Karajá I did not see any, but merely acquired a model, I found three specimens in this one small Savajé village (Ill. 198). The implement is still used for fishing, bird hunting, and as a weapon for sport. One can execute high, horizontal, and low shots with it. The handle, 36-40 centimeters long, 3.5-6.5 centimeters wide, is edged and curved and has a small button at the lower end. The hole for the index finger is quite large and rectangular or square in shape. The staff, 30-35 centimeters long, is round and bears a small hook of bone, which is fastened with tight, fine lashing. Sometimes a few little feathers hang down from this lashing as an ornament.

I did not come across any other weapons among the Šavajé.

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8. Transportation and communication. The boats are the same as those of the Karajá, but usually very long and very wide.

The oars differ from those of the Karajá mostly by the fact that the cylinder on the handle bears four grooves (Ill. 199). Back-

baskets and other baskets are likewise similar to those of the Karajá. The back-basket [bāh(i)ulā] is also plaited at the lower edge, so that, when it is carried, the contents have firmer support than is the case in the Karajá back-baskets. It is 158 centimeters long, 27 centimeters wide, and has an edge 12 centimeters

285

high. Among the baskets I observed large carrying-baskets (wālii) plaited, with patterns, out of oaguassu palm pinnae, which are carried with a bast carrying-band, also oblong baskets (dādā), which likewise show patterning and are carried on a carrying band, oval baskets with a cover (wālābāhi), and, finally, carrying sacks, and, to be sure, some of mat plaiting (mānsi), some which are plaited diagonally out of one palm leaf (lōli), and rectangular sacks plaited out of two palm leaves (lōli), the two ribs forming one longitudinal edge, whereas on the other and on the bottom edge the pinnae of both fronds are plaited together (Pl. 61, Ill. 3).

[184]

(Cf. Ehrenreich, Berlin 3886, Karajá.) All other baskets and such mentioned are identical with those of the Karajá.

Brazil.

Returning to our canoes, we saw a wild fruit tree grow- 137
 ing close to the water—its habitat—the fruit of which the
 Brazilians call *arêsa*. It resembles a reddish plum, but has
 a double stone and is very acid. But it is a very wholesome
 fruit and would make, I imagine, an excellent sauce. The
 tree appears to be partly a climber, for the limbs, which are
 one or two inches thick, maintain a uniform size through-
 out their length, and coil around one another, serpent like.
 The river was now a mile or more broad and the navigation 114
 very open; so, wishing to take advantage of the current as
 much as possible, we reembarked after a five o'clock dinner
 one day and floated along quietly hour after hour in the
 obscurity until past midnight. Then, desiring to find a sand-
 bar on which to sleep until morning, we at last descried a
 gray outline and pulled for it. Happening to enter shallow
 water, we grounded before getting close to shore, and lost a
 pike overboard. But just as we were getting afloat again, 123
 we suddenly heard a shuffling sound coming from the shore 721
 close by; and looking that way, our hearts stood still as we
 beheld the dusky forms of thirty or forty naked and painted 211
 savages rushing down upon us fully armed with long war
 lances and heavy killing clubs, ready to scatter our brains on
 the beach. We now discovered that we were innocently at- 361
 tempting to land just above a portable Karayá village, the
 existence of which, at this place, was not known even to our
 pilot, Pedro Monco. Our creeping up here at the dead of 56
 night without giving any signals announcing who we were,
 and if we were friends or foes, had convinced the villagers
 that we were enemies.

The situation in which we found ourselves was extremely 123
 critical for a few minutes. But the natives, seeing who we
 were, paused briefly, which gave us an opportunity to com-
 municate with them and explain matters, and also to make
 them some presents to pacify them. Our large canoe only was
 involved in this midnight adventure, the other having pulled
 up elsewhere for the night; so our party was small. Our
 canoe was drawn up on the sand, and the savage band stood

Brazil.

609 of them are painted black and red, and have their faces daubed
 302 with a thick layer of black soot; others wear upon their heads
 301 crowns made of beautiful feathers; while others again, have
 337 their hair braided and decorated with the brilliant crimson
 411 and gold feathers of the macaw. All are armed with spears
 beautifully decorated with feathers, and with bows and
 arrows and heavy killing clubs. They present quite a military
 spectacle.

Disembarking, the first thing the visitors do is to show
 the savages their arms, especially the repeating rifles, which
 fill them with awe. The chief now hastens to declare that
 he and his people are friends of the white man, saying: "The
 Karayá is the friend of the white man; there is no lie with
 us," repeating this twice. Confidence established, some
 trading may be done without difficulty. Small children, and
 particularly, young girls, are very shy of the strangers, and
 usually creep into their huts and cover their faces with their
 hands. The visitor is never troubled by beggars, and rarely
 has anything stolen from him.

131 The Karayáhy division live along the main stream of the
 162 Araguaya between São José and Santa Maria in twelve or
 648 fifteen villages or encampments, one of which, near Santa
 361 Maria, was completely wiped out in 1881 by the Kayapó
 tribe. Their villages are not so clean as those of the Sambiõa,
 nor are the huts so well constructed:

191 Observing the speech of the Karayá, one can scarcely
 notice any movement of the lips; nor do they seem able to
 repeat exactly a sentence just uttered. They have many
 sounds which they produce with the tongue and swallow the
 192 last syllable. Apparently, their speech is not related to any
 Brazilian aboriginal language. The most remarkable thing
 about it is that they have one dialect for the men and an-
 other for the women; though only a few words are entirely
 different, and with most of them there is but a slight, unim-
 portant change.

142 Physically, the Karayá are one of the finest of the aborig-
 inal races of Brazil. They are of medium size, slender and

Brazil.

501 suited to their purpose owing to the many shallow places in the river, and because it facilitates landing and pushing off. 396 The tree selected to be transformed into a canoe is an ipiúba or a jatóba, which must be very straight. Strange to say, 824 the butt of the tree becomes the bow of the canoe; therefore, the finished canoe is broader at the bow than at the stern. As these children of Nature are preeminently imitators of Nature, it seems quite probable that in constructing their canoes, they have in mind the form of the fish, which always goes big end first.

501 The log is first hewn into the form of a canoe, then hollowed out with axes and with fire. It is not broadened amidships, therefore, when finished, it is no wider than was the original tree. As it is thus very narrow and tapers gradually and uniformly high above the water at both bow and stern, it tips over very easily. Great care is taken to make it perfectly smooth outside and in. No seats are provided, but sticks are placed across the bottom to keep both the occupants and the freight out of any water that may leak in. As every family has a canoe, quite a fleet of them may be seen in front of every village. These canoes are propelled by paddles five feet in length, half of which is blade, the point terminating like a lance. They are made with great care and labor, and are often nicely ornamented. When canoeing, the 503 pilot is always seen perched in a squatting position on the extreme point of the stern with his knees drawn up to his chin.

411 The weapons of the Karayá are as of old—there has 1718 been no change whatever. In common with other Brazilian tribes, the length and stiffness of their bow is according to the height and strength of its owner. Some bows are seven feet in length, while a boy's bow is two and a half or three 824 feet long. They are made of the wood of a certain palm-tree 171 which the Brazilians call *pau de arco*—bow wood—which is the wood used by all the tribes of central and North Brazil for their bows. The bow is made flat inside, and the extremities taper to a point. Several lengths of string, carried

Brazil.

as a reserve, are kept wound around the bow. The Karayá ⁴¹¹ take great pride in their bows, ornamenting them beautifully ^[531] with tassels of brilliant feathers.

They use several different styles of arrows. Some are harpoon-like for fishing purposes; others are made with broad blades for hunting; while still others are for use in war. They are all made with the utmost care, as much as one or ^[461] two days being consumed in the making of but one. Two ^[824] or three different kinds of wood are always used in constructing a single arrow, one kind being for the spear, or ^[284] lance part, another kind—heavy palm wood—for the middle staff, and light bamboo wood for the base, and all are spliced and bound together with the greatest nicety by means of long, narrow strips of bark taken from certain climbers, and finally, the weapon is burnished. It is about four feet in length.

The weapons used for fighting at close quarters, which ^[726] is the method of warfare liked best, are heavy clubs and lances. The clubs are of two kinds—first, shovel-like clubs and round clubs, resembling base-ball bats, varying in length from three to four and a half feet. The lances are nine or ten ^[824] feet in length, the shaft being of palm wood, and the point, ^[237] the shin-bone of the spotted *onca*—jaguar—or of a deer. A ^[531] beautiful, basket-like work of black and white wooden strips is woven, or braided, tightly over the shaft of the spear, and to this is attached tassels of brilliant plumage. The Karayá have spear-throwing sticks, but I understand they are no longer used in war, but for sport only. The contrivance is a long strip of wood so formed that it can be used, sling-like to hurl a spear. In common with all the savage tribes of ⁴⁶² South America, the weapons, implements, ornaments and ¹⁷¹ ceremonial instruments are all made by the men of the Karayá, while the women make only the household utensils.

The Karayá housewife, therefore, makes several styles of ³²³ pots and pans; but pottery has not yet reached a very high degree of perfection with this tribe for the forms are simple and crude. They do not make pots in the form of natural objects as do the tribes of the Xingú river. Utility, and this

INDIAN NOTES

⁵³⁵
[346] These costumes are made and kept guarded in a wigwam at some distance from the village, and at the conclusion of the

• [411]
[531] festivities are destroyed. Covering the entire body as it does, the masquerade completely conceals the identity of the dancer, who must not under any circumstances reveal his identity to the women onlookers.

⁵³⁵
⁵⁶²
[858] Women and children are merely spectators and are never permitted to view the dress except when it encases the form of the dancer. The women of the tribe apparently cherish a profound respect for



FIG. 43.—A personator in the Fish Dance.

INDIAN NOTES

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C
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[237]

plume from the South American ostrich (fig. 96). One especially striking piece of headgear is a Cayapó cap fashioned of a network of pliable grass, vaguely reminiscent of a woman's hairnet (fig. 97). It has a shock of small yellow quills fastened to the center of the crown and surrounded

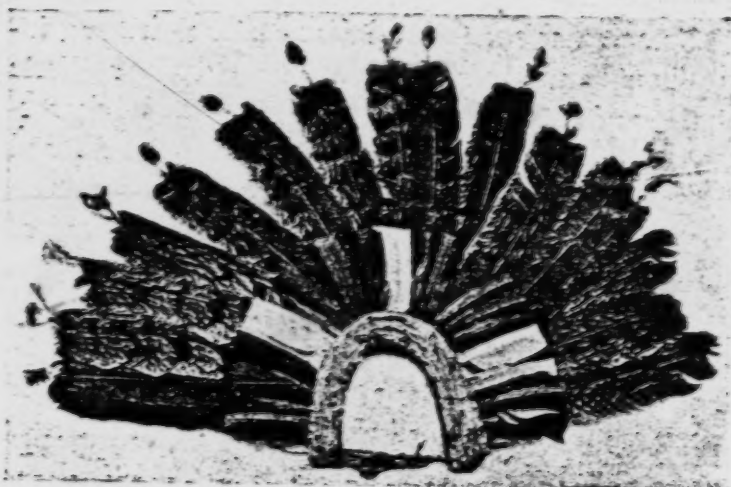


FIG. 95.—Cayapó head-dress

by several rows of small red feathers grouped together to form flowers, with small knots of grass for centers.

C
411

C
[237]

Picturesque and very effective are the seven- and eight-foot spears with which the Caraja go on the warpath (fig. 98). The spear-heads are made of the thigh-bone of the jaguar, and pointed;

9:Gow-Smith T-5 (no date) 1925

SP9 Caraja SP9

Cayapo SP//

INDIAN NOTES

^C
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^C
411
531
a cluster of feathers hanging below the point guides the spear unerringly when flung at its victim. The spear-shafts are beautifully decorated with a covering of black and white cane-

work woven in intricate designs. No two of these woven handles are of the same pattern, but they all represent the various markings of snakes.

The bow and arrow are a favorite weapon with both the Cayapó and the Caraja. The bows, six feet long, are stoutly made of palm-wood, and are strung with the strong hand-spun cord of wild cotton,

with the ends cunningly wrapped to the bow so that the string can be lengthened or mended according to the hunter's needs. Arrows are of wide variety and are used for many purposes, but all of them have long bamboo shafts



FIG. 97.—Cayapó head-dress

9:Gow-Smith T-5 (no date) 1925

SP9 Caraja SP9

Cayapo SP11

INDIAN NOTES

● C
411
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283
C
264
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→
C
CO
314
C
CO
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skilfully feathered at the end. The arrowheads are fastened to eighteen-inch foreshafts of hard-wood ripped with bone, fitted in three- to four-foot bamboo shafts and bound in place with the strong cord that the native women spin from wild cotton. The binding is firmly cemented with a kind of resin. Long needle-like arrows tipped with hard-wood are for shooting birds; the sharp bamboo tips curved hollowly are for deer and jaguars, for they permit the wounded animal

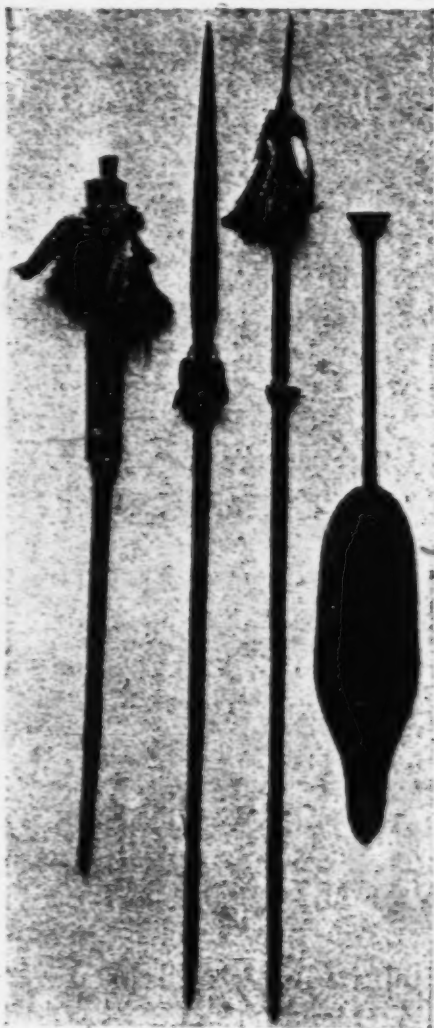


FIG. 98.—Caraja objects (grave-post, two spears, and a paddle)

9:Gow-Smith T-5 (no date) 1925

SP9 CarajaSP9●

CayapoSP//

INDIAN NOTES

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[226]
[237] to bleed freely in order that it will weaken before it can travel far. Barbed arrows are used for killing monkeys and shooting fish. The tail of the sting-ray is also used for tipping arrows.

Formidable objects are the clubs that the Caraja tribesmen use to kill captives, as well as members of their own tribe who have broken taboo or who are too old to make the periodic migrations. These clubs vaguely resemble a baseball bat, except that they are heavier and a trifle thicker at the end. They are made of hard-wood, the long handle decorated with a beautiful covering of black and white woven canework in designs similar to those of the spears,



FIG. 99.—Cayapo rattle

C
[386] and the heavy end is stained a sinister red with the juice of the urucú-berry and the blood of its victim.

Co
411 The Cayapo clubs are of the same heavy wood,

1. Steinen--168 D,E-5 (1884) 1886 SP7 Bacairi

Suyq SP21
Yuruna SQA6
Caraja SP9

C
411
↓

Y
501
↓

S
412
↓

S
412
↓

S
252
412



/See caption on following page

1: Steinen--169 D,E-5 (1884) 1886

SP7 Bacairi
Caraja SP9
Yuruna SG26
Suya SP21

C
411
Y
501
S
252
412

/From Ethnological Pl. II: 8, Suyá stone ax;
9, Suyá bone knife; 10, Suyá beijú turner;
11, Yuruna oar; 14, Karajá club./